

# THE GOSPEL MESSENGER,

AND

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FOR THE GOSPEL MESSENGER.

### THE ADDRESS

Read June the 8th, 1827, at the meeting for forming the Episcopal Female Bible, Prayer-Book and Tract Society of Charleston.

THE propriety of female Societies has been questioned, not by many, but by a few, whose views it may be useful briefly to consider. To relieve the sick, the distressed, and the ignorant, it surely will not be said, is the exclusive office of the stronger sex. But the objection is to females *associating* for such a purpose. Will it then be seriously contended that what I may do individually, I may not do in a collective capacity; that I may not go with a friend to visit the sick, and call him to my aid, when I would promote the temporal and spiritual welfare of my fellow men; or that I may not, with propriety, consult with him as to the best means of promoting these objects, and institute, by mutual counsel, a course of proceedings for their promotion? The names of women are comparatively not often met with in the Bible. The cause is that their virtues are of a retired character, and therefore not frequently coming under the review of writers, who, like those of the Scriptures, were recording public transactions. They are generally introduced to our notice as exemplars in private life, thus Sarah in the conjugal relation; Esther, though a Queen, "ordering herself lowly and reverently" to him who had been to her as a father, always docile, unassuming, devoted to her kindred, and decided in the cause of God; the Queen of Sheba, distinguished not so much by her station as by her desire of knowledge, knowledge which the believer is commanded to add to his virtue, and whose chief value consists in its giving ardor to piety, and widening the sphere of usefulness; Naomi, a beautiful example of resignation to the will of God; Ruth, illustrious for her filial attachment, and Hannah, Lois and Eunice for their maternal solicitude; Martha and Lydia hospitable, and especially to those of the household of faith; Elizabeth "righteous before God, walking in all the commandments and ordinances of the Lord blameless"; the venerable Anna who departed not from the temple, but served God

with fastings and prayers night and day; Dorcas who made garments for the poor, and was full of good works and alms deeds; and many others, whose names are not mentioned; she of whom our Lord said, "Her sins which are many are forgiven, for she loved much;" she whom he thus addressed, "O woman, great is thy faith;" and that widow who did not withhold her mite, though it was all she had, from the treasury of the Lord. But though chiefly occupied in such scenes of devotion and charity, their presence is sometimes recognised in those of a more public nature. Miriam,\* Deborah, Huldah, and Noadiah, under the old dispensation, and Anna under the new, held the office of a prophetess. We read of Tryphena, and Tryphosa, that they laboured "in the Lord;" of Phœbe that she was a servant of the Church; of Priscilla, that she was "a helper in Christ Jesus," and "expounded the way of the Lord" to the individual Apollos, as the Sunday school teacher does to her scholar; of Joanna and Susanna that they ministered unto the Lord of their substance; and among a great company who followed our Lord to Calvary, there were many women whose presence in that public scene, he sanctioned by addressing to them alone those words of consolation and admonition, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." And who will not approve the sensibility and piety of Mary Magdalen, and the other women who watched the dawn of the first day of the week, that they might go to the sepulchre, with the spices which they had prepared to anoint the body of Jesus? He has commended his Church most impressively to the care of those who love him by calling it "his body;" yea, he has taught us that to show kindness to the least of his members will be accepted, as if done to himself. That this body, the Church, may be fragrant by its virtue, let every pious female do her part. Let her, as she has opportunity and ability, according to the method which reason and scripture mark out for her, nourish and cherish it, that it may be a blessing, and a praise in the whole earth.

† But we will consider more definitely the objections to the institutions which we are now vindicating. It has been thought by some that they induce a temper and manner not strictly consistent with the female character. But due reflection will render it evident that this view of the subject applies not to all societies, but to those only whose design and arrangements are li-

\* Micah, vi. 4. "I sent before thee Moses, Aaron and Miriam." She was a type (says Pearson) of the Virgin Mary; "as she was exalted to be one of them who brought the people of God out of Egyptian bondage, so was this Mary exalted to become the Mother of that Saviour, who, through the red sea of his blood, hath wrought a plentiful redemption for us."

† This paragraph, ending with the word "fellow men," was omitted when the address was read.

able to objection. A society may surely be limited to those purposes which are appropriate to the sex, and have such regulations as would exclude the evils which would undoubtedly arise from it, left unrestrained. And what is the real state of the case? Are there not many zealous members of such Societies, who have, in no respect, laid aside the retiring disposition, the meek and quiet spirit, the humility and desire to profit by the counsel of the wise and good for which they have ever been distinguished? And if there be some members less amiable, where is the evidence that it was otherwise before they united in these societies, or that they who refuse to join them are more unexceptionable in the particulars referred to? On the other hand we can point to some, (and if they are not the greater number, we should remember that in no society, not even in the Church, is the wheat more abundant than the tares) who have derived benefit from these associations, having, partly, through their instrumentality, grown in grace and in the knowledge of our Lord Jesus Christ day by day. To another objection, that these societies make too large a demand on the time of their members, we reply, that if there be some whose domestic duties allow few moments of leisure, this is not the case in general; that most persons, after the faithful discharge of all the concerns of the character just mentioned, have yet much time to spare. The question naturally presents itself, whether it be not better that their moments of leisure should be employed in promoting pious and benevolent designs, than in amusement, or any other purpose, which terminates merely in self-advantage? As to those persons not engaged in the manner now recommended, let me ask, how are they occupied? Are they found to be more devoted to domestic duties? Are they less in society? Are they not lovers of pleasures at least as fatiguing and absorbing as benevolent and religious pursuits? We deny that domestic duties require all the time of any one, or that any person is so situated as not to be able to spare some moments for serving God, and doing good to her fellow men.

"None of us," says the Apostle, that is, of us Christians, "liveth to himself." "Let no man seek his own," i. e. exclusively. "Look not every man on his own things, but every man also on the things of others." Are these impracticable precepts? Is it so that, with regard to some persons, their own concerns reasonably and piously claim all their time, thoughts, solicitude and exertions? Away with the selfish suggestion. Let us cherish societies whose great recommendation is not so much the good they dispense, as the benevolence which they cultivate in the hearts of their members, and of those who are witnesses of their example. But let us be particular in satisfying ourselves that *their purpose is good*, and one which is, not by right reason or revela-

tion reserved to the other sex. For instance, to the male sex, or rather to those of that sex who have been set apart according to a divine ordinance, the exercise of the office of the sacred ministry exclusively belongs. "It is a shame, says St. Paul, for women to speak in the Church." Common sense responds to this sentiment, and it is no pleasant recollection that this shame rests upon some in our country, in which from the progress of refinement and prevalence of Christian knowledge, we might have expected a better result. Let us bring the Society, which it is now proposed to institute, to the test we have mentioned. To vindicate its purposes, at least before the present audience, cannot be necessary, for what are they? To multiply, and circulate the word of God, the blessed book which teaches man his duty and destiny, his dangers and hopes, the means of present peace and everlasting glory; the book which encourages him, in a degree altogether peculiar, to pursue his true happiness and the welfare of society. Another of its purposes is to distribute the Prayer Book; whose great excellency consists in its containing so large a portion of the word of God, shining, indeed, with borrowed light, but that derived from the highest orb; the Prayer-book in which the devout aspirations of inspired persons, yea of the Son of God himself, are accommodated to the use of all believers; which we justly value as an unrivalled manual for public and private worship, and as the best commentary on, and compound of, the holy Scriptures. It is the privilege of our Church, (oh! may we be duly thankful for it) to possess this book. Among us there may arise questions as to the relative merit of other books, and their suitableness for general distribution. But we unanimously agree, that this book is second only to the Bible, that it is adapted to all persons, containing instruction for the old and young, admonition for the sinner and the saint, and consolation for the living and the dying. It has been translated into various languages both of Europe and the East, and the efforts for circulating it have been greater, as it has become more known. But they have not been sufficient; more, *much more, ought to be done in this good work.*

It is intended, also, by the proposed Society, to put in circulation other approved pious books, chiefly popular tracts, adapted to confirm the faith, and elucidate the truths of the Gospel, and to quicken man's sense of immortality, and his love to God and his neighbour. Surely the pious woman is moving in her proper sphere, when she assists in providing her fellow-beings with the knowledge of God their Saviour, and with the facilities and incitements for worshipping him in spirit and in truth, with the heart and with the understanding. But it becomes her further to take care, that the good purpose undertaken is pursued in a proper manner. For instance, the conducting of the business of

a female Society, with unnecessary publicity, in a manner to authorize the suspicion of a desire to proselyte or to gain reputation for zeal; the refusal to defer to the opinions of those who have authority in the Church, and the like, would be inconsistent as with the retiring character which becomes them, so also with those religious principles, which the members of such a Society especially, should be solicitous to exemplify. The good sense and good dispositions of our members will, I do not doubt, guard them from such errors.

The question has been asked, have we not already a Bible, Prayer-book, and Tract Society? I reply, we have none conducted by females; and shall the reproach lie upon this large portion of our members that they are not interested, or that they are inactive in this holy cause? They will not suffer such a reproach to attach to them; and if their own Church does not provide such associations, they might be tempted to unite with those formed in other Churches, and their means and influence will be employed in disseminating, not the Prayer-book, for that cannot be expected, but books which, if they do not impugn our tenets, keep them out of sight as not fundamental, as unimportant opinions, indifferent matters, which, if the Christian holds, neither is he the better, if he rejects neither is he the worse. But although we have one Society of the description we have referred to, does it follow that we should not have another? May not another, having some modification as to its rules, in particular as to the annual contribution, produce the desired effect, of promoting the common object? You do not denominate your Society an auxiliary, but such it in fact is, to the noble institution, (of whose value you are justly sensible) for the advancement of Christianity in this diocese. In proportion as you relieve that Society from the expense of the press, you enable it to enlarge its sphere of usefulness in its other departments, the assisting candidates for the ministry, and the sending forth Missionaries. In another respect your Society will be a valuable auxiliary. The elder Society has long needed more agents than it has for the distribution of its alms. The books are provided, but it is important that active benevolence should carry them to the sick, the mourner, the uninstructed, the unbeliever and the unholy. "It is more blessed to give than to receive." What a rich harvest of satisfaction is yours, who have generously undertaken to be almoners, not of the raiment which waxeth old, and the meat that perisheth, but of the knowledge of salvation, and of those consolations and hopes which are to be derived from the holy volume, and those other books, valuable only as they draw from the sacred fountain. Go on, then, my excellent friends, in the work which you have this day assembled to commence. Reason approves it. Religion sanctions it. You can have no world-

ly motive for an undertaking which taxes your purse, your time, and anxiety and exertions. You are influenced by the belief, that you are obeying the call of duty; that you are doing good for the house of God, and the offices thereof; that you are promoting in your proper sphere the best interests of society; and that, under God's blessing, you may save some souls from the second death; that your deed is approved by your Father in heaven, and is acceptable to him who gave himself to the death of the cross for your sakes. Such are the considerations under which you have acted, which will prevent your being weary in well-doing, and render you steadfast, immovable, and abounding in the work of the Lord.

Before I conclude, suffer the word of exhortation. Thou that teachest another, take care that thou teachest thyself. Value more and more that Bible which you are dispensing to others. Search the Scriptures daily. Let your light so shine before men, that they, seeing your good works, may glorify your father in heaven. Be instant in prayer. Let the manual of devotion, which it is your privilege to possess, act not on the memory, and on the lips merely, but on the affections, deeply and permanently. Let not conscience have to charge you, while you recommend the Prayer-Book to others, that you seldom open it yourself, and that its solemn words too often rest on a thoughtless tongue. May the faith which dwelt in Eunice and Lois dwell in thee also! May the good works of Dorcas move thee to imitation! May thy Lord, at the final day, say of thee, Daughter "thy sins are forgiven, for thou hast loved much!" And may the present deed be told for a memorial of you in that day when the Lord shall make up his jewels, and will spare the believing penitents notwithstanding their omissions, their deficiencies, their imperfections and transgressions, even as a man spareth his own son that serveth him.—Amen.

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FOR THE GOSPEL MESSENGER.

A PAGE FROM A SERMON.

Used as an Appendix to one for Wednesday, the 7th of June, 1835.

On this great festival of the Church, when our feelings are so naturally wont to be of a joyful character, we are called, my brethren, to sadness and mourning, in sympathy with a large portion of the community, suddenly deprived of their homes, reduced to comparative poverty, and in some instances to utter destitution; but chiefly do we sympathize, (and we know how to feel for their bereavement) with our brethren of the household of faith, weeping when they remember the sacred scenes of their Lord's day and privileges—the school for their little ones, in the wisdom unto salvation—the temple of their sacramental vows,

is now a melancholy ruin ; and how different their situation from ours ! We looked through our tears in good hope, that a second temple would in due season rise, and that in the mean time we had by the good providence of God, the means of erecting this comfortable temporary house. But their Church was a gift from their brethren, and these brethren are now burthened with the charge of erecting churches for the accommodation of their own congregations. Who will give the poor a Church, in the place of that one they have lost ? How many, with the heart to do so, have not the ability ? Their chief, their most devoted friends, the members of the Missionary Society, who sent their pastors and their Sunday School teachers, give such as they have, but for so great a work as the re-building their Church it may truly say, with very few exceptions, "silver and gold have we none." But we will not encourage these gloomy regrets and anticipations ; we will not despair of the cause of piety and humanity. God can supply the ability and the right spirit to those who are now rich in this world's goods. Extreme cases need indispensibly, and will have, his kind interposition. If we are not wanting in faith, and the use of the proper endeavours in humble dependence on his overruling providence and grace, succour will come to our friends from some unexpected source. The poor will continue to have the Gospel preached to them, as the Lord foretold and commanded. The Missionary cause, that is, the imparting the truth as it is in Jesus to those who have it not, which is daily awakening more and more interest, will surely not be neglected in our very midst, in behalf of those at our own doors. We must learn, brethren, to be more rigidly economical than ever—to spare in the luxury of our dwellings and their appendages, of our equipage and dress, and table (which, after all, minister not to our real enjoyment, and to say the least approach to the sin of too great fondness for the pomps and vanities of the world, which as Christians we have so solemnly renounced)—I say we must deny ourselves at least in luxuries, if not in comforts, that we may have to give the bread of life to him that needeth—who is ready to perish for lack of vision. I would, I could say much more if the time permitted, and it were right to indulge such feelings. But one word I must add to my valued friends, exiled by the midnight cry of fire from their homes, and whose earthly comforts are by this dispensation so seriously abridged.

Brethren, now is the time to ascertain the strength of your religious principles. Is your religion as a plant, fit only for a serene atmosphere and the sunshine, which cannot flourish in the days of darkness, and has no root to withstand the storm ! May you experience on this occasion, also, that "it is good to be afflicted." May you be made sensible that earthly advantages,



property, and the elevation in society which accompanies it, can confer no real satisfaction, and if they could, the satisfaction is but for a moment, and always precarious—that emphatically “one thing is needful,” that there are consolations and joys, and hopes, of which nothing can deprive you, lasting as the eternal God who bestows them; satisfactory, because suited to the superior nature of man. Neither fire, nor sword, nor storm, nor earthquake, nor the pestilence can separate you from the love of God and its blessed fruits, the peace which passeth all understanding, the joy which is by the Holy Ghost, the hope which is full of glory, and the rest and beatitude which remain for the people of God through the everlasting ages. May that blessed comforter, whose advent we this day celebrate, be with you now and always, and bestow on you more abundantly those graces of faith and patience which you at this time especially need. Be not faithless but believing; “Put thou thy trust in the Lord and be doing good, dwell in the land, and verily thou shalt be fed.” Encourage yourselves by looking not at the things which are perishable, but at those which are not seen and eternal. Fear not; it is your father’s good pleasure to give you the kingdom, if you are indeed, and in truth, and not by profession only, members of his “little flock.” In your patience possess ye your souls. “The fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, faith, patience and meekness.”

## REVIEW DEPARTMENT.

### REV. G. T. BEDELL'S SERMONS.

*Sermons by Rev. G. T. Bedell, D. D., with a Biographical Sketch of the Author; by S. H. Tyng, D. D.*—This biography is written with the ability of an active mind, and a practised writer; and with the spirit of an ardent admirer and friend. But the time has not come when the life of Dr. Bedell, and of course a review of it, can be written or read with impartiality. No one can object to our regarding the lamented deceased as a party man, since he had remarked, “I am free to confess for myself that I have acted as a party man. If I could think of the individual in this Convention who had not, I should look upon him as one raised above the ordinary infirmities of humanity.” Again, “The one party have accomplished their object—the other are defeated. We look upon the reverse, as one calling for submission and humiliation—we would not have identified ourselves with it but on the grounds of the clearest conviction.”\* This memoir is obviously a part of the ecclesiastical history of our time. It is a part of the great mass of historical theology, from which may be deduced so many valuable lessons for direction, warning, and incitement. It affords us an op-

\* Memoir, p. 191-192.



portunity of knowing what were the views of the lamented deceased, and of many other divines, (of whom he may be considered the representative) with respect to some *controverted* points, and their *proceedings* also as officers of the Church, so far as those proceedings were *peculiar* to themselves, or at least *differed* from those of many of their clerical brethren. As to these opinions and customs, the reviewer will, in the first place, simply state *what they were*, retaining the privileges of heading, and italicising, and making one note.

#### OPINIONS AS TO

1. *Change of Heart*.—"You must not touch (the ministry\*) till you are thoroughly convinced that you have experienced† a change of heart."

2. *The Liturgy*.—"No clergyman of the Church *more highly valued* the Liturgy than he." "He found in the *stated* worship of the Church an entire and unvarying harmony, with his own state of mind."

3. *Extempore Prayer and Prayer Meetings*.—"I have no objections to social prayer meetings and extemporaneous prayer."

4. *Preaching on the distinctive principles of our Church*.—"He said, a few weeks before his death, that like many who thought and acted with him, he had for years said little on the *peculiarities* of our Church, but the period had arrived when they should be taught and preached. While many in their preaching had given them too much prominence, he had given them *too little*, but the state of the times seemed to require it. These had now changed for the better, and the same foundation for difference did not exist. He then added, very emphatically, *if God spares my life*, I intend delivering a course of lectures on Episcopacy this coming winter."

5. *On encouraging the people to attend on the preaching of other denominations*.—"They (he and the Presbyterian Minister) so arranged their services in the afternoon and evening of the Sabbath, that the people of one could hear the preaching of the other."

6. *The Catechism of the Church*.—"Perceiving the want of adaptation of the catechism as it stands, to the powers and comprehension of the youthful mind."

*Worldly Amusements*.—"I think them *all* sinful."

7. *The extent of the first rubric before the Communion Service*.—"Should I be led astray in relation to these things, (viz. worldly amusements) my pastor ought to *refuse me* the privileges I had heretofore so very unworthily enjoyed."

*The latitude of the rubric in the Communion office*, "*When he delivereth the bread he shall say*"—Before he administered to them (youthful Christians) "the consecrated emblems, he addressed a few suitable words of exhortation and encouragement to the new recipients."

#### CUSTOMS AS TO

1. *The use of the Prayer-Book*.—"No one could be more regular in its use as the form of public worship for the Church." "He was par-

\* See first question in the office for the Ordination of Deacons, where it is said the Candidate must be "*moved by the Holy Ghost*," not "*have experienced a change of heart*."

† 2. Cor. iv. 16; "The inward man is renewed *day by day*." Mark iv. 28: "First the blade, then the ear, after that the full corn in the ear."

ticularly careful of the order of public services." "In the ministry of no Episcopal Clergyman could there be more habitual and uniform regard to a walking in the old paths of primitive order."

2. *Social Worship.*—"In meetings for social worship, he felt himself at liberty, and this liberty he always used, to lead the worship of others *without a form*." "He then knelt by her bed side, and gave an extempore prayer."

3. *A Church for Children by themselves.*—"The whole of the service of the Episcopal Church cannot be considered as appropriate to such an occasion, but a service ought to be formed, adapted to the age of the pupils."

4. *Frequent religious meetings out of Church.*—"Prayer-meetings large and solemn." "During the season of Lent a *prayer-meeting* was held every day, sometimes, when the season would permit it with convenience, at six o'clock in the morning, and at others, in the afternoon. Every Friday in Lent was set apart as a special season of fasting and prayer, when a large portion of the members of the Church were assembled three several times in the day for the worship of God. Besides these occasions, there was observed a monthly prayer-meeting, in connexion with the great cause of Christian missions, and also frequent meetings of the Sunday School teachers, Bible classes, and religious societies of the Church. Nearly every day in the year there was some religious meeting in connexion with St. Andrew's Church."

5. *Prayers in the Vestry-room between the Services of the Church.*—"Very often on Sunday after the regular services of the day were concluded, he invited the members of the Church to a meeting for prayer in the vestry-room, for a blessing upon the labours of the day."

6. *The separation from the rest of the Congregation of the young and of persons technically called anxious.*—"He immediately called together, in a separate and stated meeting for prayer and religious conversation, all whose minds were seriously impressed with a view of their own dangers and wants; and like a faithful shepherd, having thus withdrawn the feeble from the residue of the flock, he set himself to bind up the broken heart, &c. The results of these meetings for awakened and anxious persons were most valuable and happy." "Dr. B. requested them (the youthful Christians) to remain until the last and to advance alone, to partake."

7. *Arrangements to produce an effect on the witnesses.*—"As they approached the table the hymn was sung commencing thus, 'O happy day,' &c.; and when the youthful band knelt around the sacred board I think few scenes on this side of eternity could compare with that for interest."<sup>8</sup>

Having made our readers acquainted with these opinions and measures, we leave with them the decision of these questions: whether, 1st. they have the stamp of antiquity, or are novelties; 2d. are or are not consistent with the spirit and letter of our formularies; and 3dly, above all, do they correspond with the views of doctrine and discipline, which prevailed in the primitive Church, and are made known for our correction and instruction in our common standard of belief,

\* See Memoir, pp. 49, 56, 107, 109, 137, 138, 139, 140, 142, 143, 151, 152, 153, 161, 169, 165, 201.

and practise the holy Bible. To assist them in resolving the questions above, we invite their attention to the 23d Article, the "Preface" to the ordination services, and Canon 45.

With respect to "worldly amusements," (an indefinite description which we are not sure we understand) all of which were regarded by subject of the Memoir as "sinful," we have to relate some particulars which we deem instructive. In the Journal of the General Convention, 1817, page 12, a resolution is proposed, declaring that "the vain amusements of the world are inconsistent with Christian sobriety, dangerous to the morals," &c. It was *not passed*; but the House of Bishops entered on their journal, p. 47, "their unanimous opinion," that "gaming, amusements involving cruelty to the brute creation, and of theatrical representation ought not to be frequented." The inferences are obvious, that neither house was prepared to pronounce *all* worldly amusements to be sinful, and that the Bishops deemed it proper to *specify* the amusements which they regarded as of "licentious tendency," and affording strong temptations to vice."

We quote from "the Memoir," *She is now rejoicing in a city not made with hands,*" &c. "It must be confessed it was far too generally *the fact* in the Church, that a young man should be encouraged to present himself as a candidate for the ministry, without manifest evidence of a renewed and *spiritual* mind." "The directness and freedom with which he preached the great truths of the Gospel of Christ, constituting, in a great degree, *an advance* upon the general style of preaching previously heard." "All his brethren in the ministry, also, have (perceived) *the want of adaptation* in the Catechism, as it stands, to the power and comprehension of the youthful mind." "It (Bristol College) may be looked upon with very great justice and reason, as likely to exercise a more valuable and extensive *influence upon the character of the Episcopal Church than any other institution which is connected with it.*" For these gratuitous affirmations (which we do not hesitate to say, he would, on reflection, be disposed to qualify) the biographer is also answerable. We hope, at least, that the imputation on the Catechism will be marked as an erratum, and so considered in our periodicals. We should be sorry that *any one* person at home or abroad should for a moment suppose that *all* our Clergy think so disparagingly of their Catechism. If there are even a large minority who hold the opinion now noticed, the Catechism ought no longer to retain its *prominent* place in the Prayer-book. In the anonymous communications, pages 51 and 105, are remarks which we, in candor, think ought not to have been printed. The ideas and the language resemble too much what we meet in the more impassioned devotional books of the Romanists, and the hymns of the Methodists. They are too far removed from the sober sentiment, and calm language of that form of devotion which our Lord taught his disciples. We will only add, that in the best approved writers of our own Church at least, we never find such a sentence as this: "the spirit of prayer poured out." It is borrowed from the technical phraseology of another system than that of the Protestant Episcopal Church in Great-Britain and America.

## BISHOP GRISWOLD'S DISCOURSE.

*A Discourse on the Apostolic Office, by Bishop Griswold; printed 1835.*—This short Sermon (only 12 pages duodecimo) very happily comprises, not only the chief arguments for Episcopacy, but conclusive replies to the chief objections against that doctrine. The following extracts, which contain, if not new views on the subject, at least such as are not familiar to readers in general, cannot fail to invite attention to this useful and seasonable discourse: "Their first ordination (that of the Apostles) is mentioned by St. Mark in his 3d chapter: and by St. Luke in his 6th chapter. At this first ordination, we are told that Christ chose twelve disciples, named them Apostles, and *ordained them* to 'be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils.'" Their second ordination is recorded in the 6th chapter of Mark, and the 9th chapter of Luke, where we are told that at a subsequent period, "*he gave them power and authority over all devils,*" and "*over unclean spirits,*" and "*to cure diseases; and he sent them to preach the kingdom of God, and to heal the sick;*" and he gave them, at this second ordination, instructions how to execute their ministry. It is evident that some considerable time elapsed between the first and second ordination, during which, Christ wrought several miracles, and spake a number of parables, and gave his disciples much instruction. Surely these words, "*He called unto him the twelve; he gave them power and authority over devils, and to cure diseases, and over unclean spirits, and he sent them to preach the kingdom of God, and to heal the sick,*" and the directions he gave them, how they should conduct themselves, and exercise their ministry, imply and express authority and power actually given them at the time. Of the third ordination of the Apostles, we read in the latter part of Matthew, Mark and John; then he commissioned them to exercise the highest ecclesiastical authority." \* \* \*

"We contend that there is no manner of proof from the Scriptures, nor from any early writers of the Church, that ordination was *ever* performed by any but the Apostles, and those who were their successors in office. All the account we have in the Scriptures of the ordination of Deacons was by the Apostles and by Timothy." \* \* \*

"St. Paul writes to the Corinthians, 'God hath set some in the Church, first, Apostles, secondarily, prophets, thirdly, teachers;' and adds, 'Are all Apostles? are all prophets? are all teachers?' If God has set three orders in the Church, I know not who is authorized to reduce them to one, or to say that 'all are Apostles,' having equal authority; or all prophets or presbyters." \* \* \*

"If the government of the Church was left by the Apostles in the hands of Presbyters, *they*, the Presbyters, must have made the change. On this supposition there were no Bishops to abuse power: *the presbyters usurped authority and made the change.* If a thing so strange and so wicked was done at all, it was done by Presbyterians or Congregationalists. They who advance this position virtually say, that within one or two centuries at most, after the government was put into their hands, they *all* in every country, agreed in changing it to what Christ never intended. They certainly do very little honour to that mode of Church government, by supposing it so defective and inefficient as to be so soon relinquished." \* \* \*

"Were we to admit that so great and material a change was made in our religion, without being recorded in history, we might well fear that other great changes were also made; that even the Scriptures were altered. If all the Churches would agree in corrupting *one* part, why not in corrupting *another* part? In any part of the three first centuries, it would have been as difficult to produce such a change, as it would be in our day. And to me, certainly, such a change, so silent, so peaceable, and so general, without opposition, or any historical record, is a moral impossibility."

This is a striking remark and worthy of attentive consideration:—  
 "If differing denominations of Christians, are ever brought to *strive together for the faith of the Gospel*, it will be by their first uniting in the government, (whatever they may decide it to be) which *God has set in his Church*."

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## SELECTIONS.

### EDUCATION DEPARTMENT.

Deeply impressed, more and more every day, with a conviction of the unspeakable importance of moral and religious education, and that without it, all intellectual education is either worth nothing, or only a weapon of mischief, we give notice to our readers and patrons, that in future, articles, original or selected, on this great subject, will always command some pages of the *Gospel Messenger*; and we urgently invite communications on the subject from all qualified to enlighten and animate their fellow men. The following extracts are from a work just published, entitled "On the Education of Children, &c. by JOHN HALL, Principal of the Ellington School."

*A common error.*—"A gentleman of great distinction, not now living, who had been for many years a leading member of Congress, once said to an instructor who, through fear of giving offence, or of not being readily believed, had been telling him with some hesitation of manner, certain defects in the character of his son, then under the care of the latter: "I wish you to tell me frankly all which you know in relation to my son, for you are better acquainted with him than I am, and I place entire confidence in your relation. I have been for many years so much from home, that I feel myself to be almost a stranger from my family, and I have resigned my place in Congress, that I may become acquainted with my children, and attend to their education."\*

\* "After all that may be said in excuse for those parents whom business, in various forms, diverts from the personal management of their children, and however liberal we may be in extending our sympathies to them, it may nevertheless admit of some question, whether they

\* "This gentleman retired from Congress, to the great regret of his friends, at a time when his services there were considered to be almost indispensable. The true reason of his retiring was as stated above, although it was never assigned to the public. It should be added, that his family had no occasion to regret this measure."

themselves, or some of them at least, are not more ready to claim justification than the actual state of facts, if attentively regarded, would really warrant. Duty would seem to demand that every parent should make it a serious inquiry how far he is authorized by the law of love to his offspring and his family, to engage in such an amount of business, of what kind soever, as to banish him from the bosom of a family of which he has voluntarily made himself the head, to say nothing of that relation as constituted by Heaven; as to keep him ignorant of concerns which no one else should know so well; and as to abandon, to the care of others, those whom nature and affection have taught to seek in him, a guardian and guide." \* \* "Would it not be well for parents sometimes to reflect, whether it would not be better for their families to be a little less wealthy, if, in consequence of it, their children might be rendered more capable of using what they did possess to better advantage? Suppose that a legal practitioner should annually have some fewer cases in his docket; a physician should attend to somewhat fewer patients; a placeman should not continue quite so long in office, or be content to hold somewhat fewer posts; a merchant should be content with a sphere of business somewhat more contracted; the manufacturer should put some fewer hundred spindles into operation; and the speculator should close now and then a bargain; might not each, in many instances, be compensated an hundred fold in the benefit done to his children, by his own personal superintendence of their early education—by forming in them the love and practice of order, obedience, morality, temperance, and economy?"

*Parents must sustain the authority of Teachers.*—It may be laid down as a maxim, to which I know no exceptions, that a child who is refractory at school cannot be reclaimed by his instructors, without the co-operation and support of his parents; or, in default of them, of his legitimate guardians. So long as there is a prospect of successful appeal to this ulterior tribunal, the resolve will be to make it; and the appellant will govern his conduct according to that decision which he expects to prevail. It is folly to suppose that the authority of a teacher will ever prove paramount to that of a parent; even a small abatement of it is sufficient, in most cases, to undermine the whole, and to render all attempts to assert it nugatory. This is not theory, but a truth founded on ample experience. Multitudes of children are dismissed from our public schools, solely because the authority and wholesome requirements of the instructors are not sustained at home. This may not, indeed, be the commencement of the evil, but such is the consummation." \* \* "A previously well governed child, when corrected for a fault, never tells his instructor, nor intimates to him, that his parents, if they knew it, would not permit him to be corrected; he is cautious, rather, that his correction shall not come to their knowledge, lest he should receive it in still greater measure. Such a child fears his parents more, not less, than he does his instructors, and they are the last persons to whom he would appeal for redress of his imaginary grievances."

*Moral habits all important.*—"Were the children of the wealthy trained to regular, virtuous, sober, and industrious habits; were they taught the practice of self-denial, instead of being accustomed to unbounded indulgence; were they instructed in the business of acquiring and keeping property, instead of being allowed and

incited to spend it ; were they taught to appreciate it and its legitimate uses, rather than to view it as worthless for any other purpose than that of dissipation ; were they brought to believe that frugality and industry are honorable, and that idleness and extravagance are mean and contemptible ;—were they made—yes, were they *made* to believe and practise thus, then should we see them pursuing a career as felicitous in its progress and termination as it usually is calamitous.” \* \* \* “ Education has been too much treated by our countrymen as though it consisted in mere intellectual culture, and a certain refinement and gentility of manners. The formation of the *moral man*, and submissiveness to rightful authority, have, to a great extent, become neglected. The latter has been treated as though it were meanness of spirit, and constituted no part of a manly or useful character. But if submissiveness to rightful authority be not a duty, we may as well deny the existence of the authority itself ; for this becomes dead, of course, a mere nullity, where its claims are not supported. Regard it, however, as we please, there is not a lovelier trait in the human character, than this same submissive temper ; none which conforms a man more to the image of his Saviour—none which more assimilates him to angels—none which more fits him for the society of the blessed hereafter. There is no one trait which goes farther in making a good child, and a useful, quiet, citizen.” \* \* \* “ We have talked too much and too long, as though the salvation of our country depended on the mere enlightening of the minds of the people, without regard to moral virtue ; or, as though the latter consisted only in a mental illumination from which the principles of morality and virtue might be excluded. There has been a delusion on this subject which ought to be dissipated. It is the *moral virtue* of the people which will prove their highest safeguard ;—it is the want of it which will prove their ruin. If knowledge is power, as it has truly been said to be, let it be placed in the hands of the good and virtuous, to be wielded for the common benefit, and not in the hands of those who are destitute of moral worth, to be employed for mischievous purposes. While we insist, with great propriety, on giving the people this power, let us moreover give them that which will ensure their using it to wise ends, and not in the production of evil.” \* \* \* “ While we regard the institutions and laws under which we live, as inseparably connected with the welfare of the nation ; and while we deem it indispensable that the manners, morals, and usages of society should be preserved pure and safe, we must remember that they who frame the former and introduce or model the latter, received the rudiments of their own characters, whether good or bad, from the hands of their parents, or of those who had the charge of their early education. From these they imbibed their first notions of right and wrong, and a moral bias which influenced all their future actions. The image of the future man was indelibly stamped on each in the season of youth, with strong prognostications of his future value or worthlessness to society. Not only as parents, then, but as patriots and good citizens, we must regard the right education of our youth with deep interest. Here is an object which the most exalted in point of talents, or station, may deem it honorable to promote ; and in the achievement of which, we have the happiness to know, that the humblest individual who sustains the relation of a parent or a teacher, may take an efficient and useful part ”



## COLERIDGE'S TABLE TALK.

The specimens of the Table Talk of the late Saml. Taylor Coleridge, recently republished in this country, will find acceptance with various readers, according to the prepossessions, religious, philosophical, or political, with which they may take up the work. The religious sentiments or opinions, which these specimens convey, will probably find a ready sympathy and concurrence, among the members generally, of our Church. I have thought it not likely to be unacceptable to those of them who read your work, to select his remarks of the religious kind, or bearing upon religious truth and institution, and offer them for insertion. There is, occasionally, much that is striking by its originality; and often that which, on consideration, will be found worthy of being treasured up among practically useful maxims.

**Materialism.**—Read the first chapter of Genesis without prejudice, and you will be convinced at once. After the narrative of the creation of the earth and brute animals, Moses seems to pause, and says, "And God said, Let us make man in our image, after our likeness." And in the next chapter he repeats the narrative, "And the Lord-God formed man of the dust of the ground, and breathed into his nostrils the breath of life;" and then he adds these words, "*And man became a living soul.*" Materialism will never explain these last words, p. 39, vol. 1.

**St. John's Gospel.**—St. John had a twofold object in his Gospel and his Epistles: to prove the divinity and also the actual human nature, and bodily suffering of Jesus Christ: *that he was both God and man.* The notion that the effusion of blood and water from the Saviour's side was intended to prove the real death of the sufferer, originated, I believe, with some modern Germans, and seems to me ridiculous: there is, indeed a very small quantity occasionally in the præcordia, but in the pleura, where wounds are not generally mortal, there is a great deal. St. John did not mean, I apprehend, to insinuate that the spear-thrust made the death, merely as such, certain or evident, but that the effusion showed the human nature. "I saw it," he would say, "with my own eyes." It was real blood, composed of lymph and crassamentum, and not a mere celestial ichor as the phantasmists allege." p. 42. I think the verse of the three witnesses (1 John, 5: 7) spurious, not only because the balance of external authority is against it, as Porson seems to have shown, but also, because in my way of looking at it, it spoils the reasoning.\*—*Ibid.*

**Christianity.**—Whatever may be thought of the genuineness or authority of any part of the book of Daniel, it makes no difference in my belief in Christianity; for Christianity is within a man, even as he is a being gifted with reason; it is associated with your mother's chair, and with the first remembered tones of her blessed voice.—*Ibid.*

The first three Gospels shew the history, that is, the fulfilment of the prophecies in the facts. St. John declares explicitly, the doctrine, oracularly and without comment, because, being pure reason, it can only be proved by itself. For Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence. St.

\* Very able critics, and profound Biblical scholars, have shown the argument indispensable to require this verse.

Paul writes more particularly for the dialectic understanding, and proves those doctrines which were capable of such proof by common logic.—page 43.

*The Logos.*—Our translators; unfortunately, as I think, render the clause *πρὸς τὸν θεόν*, “with God;” that would be right if the Greek were *σὺν τῷ θεῷ*. By the preposition *πρὸς* in this place, is meant the utmost possible proximity without confusion, likeness without sameness. The Jewish Church understood the Messiah to be a divine person; Philo expressly cautions against any one’s supposing the Logos to be a mere personification or symbol. He says, the Logos is a substantial, self-existent being.—*Ibid.*

*Catholics.*—The present adherents of the Church of Rome are not, in my judgment, Catholics. We are the Catholics; we can prove that we hold the doctrines of the primitive Church for the first three hundred years. The Council of Trent made the Papists what they are. A foreign Romish Bishop has declared, that the Protestants of his acquaintance were more like what he conceived the enlightened Catholics to have been before the Council of Trent, than the best of the latter in his days. Perhaps you will say, this Bishop was not a good Catholic; I cannot answer for that. The course of Christianity and the Christian Church may, not unaptly, be likened to a mighty river, which filled a wide channel, and bore along with its waters mud, and gravel, and weeds, till it met a great rock in the middle of its stream. By some means or other, the water flows purely, and separated from the filth, in a deeper and narrower course on one side of the rock, and the refuse of the dirt and troubled water goes off on the other in a broader current, and then cries out, “we are the river.”

A person said to me lately, “But you will, for civility’s sake, call them Catholics, will you not?” I answered that I would not, for I would not tell a lie upon any, much less upon so solemn an occasion. The adherents of the Church of Rome, I repeat, are not Catholic Christians. If they are, then it follows that we Protestants are heretics and schismatics, as indeed the Papists, very logically, from their own premises, call us; and “Roman Catholics” makes no difference. Catholicism is not capable of degrees or local apportionments. There can be but one body of Catholics, *ex vi termini*. To talk strictly of Irish or Scotch Roman Catholics is a mere absurdity.

It is common to hear it said, that if the legal disabilities are removed, the Romish Church will lose ground in this country. I think the reverse; the Romish religion is, or, in certain hands, is capable of being made, so flattering to the passions and self-delusions of men, that it is impossible to say how far it would spread, among the higher orders of society, especially, if the secular disadvantages now attending its profession were removed.

(To be Continued.)

#### THE PRACTICAL SPIRIT OF THE 19TH CENTURY.

From an admirable article with the above title, in the *Churchman* for July 18, we make the following extracts, and recommend the reading of the whole article to all those who have arrived at years of discretion.

“The characteristic of the present times is to elevate *practice* above *truth*, and to cry up *measures* at the expense of *principles*. The im-

portance of solid learning, of patient, intellectual discipline and of sound doctrine, is most sadly depreciated, and a man's usefulness is estimated in proportion to the bustling activity and declamatory eloquence that qualify him to produce an *immediate* effect. The sapient leaders of the age throw out the watchword that our learned forefathers answered a good purpose in the darkness of past days, but are no model for enlightened imitation in the present. The minister may keep their ponderous tomes for perpetual admiration and occasional reference in his study, but he would be little less than a madman to drug the intelligence of a modern auditory with their soporific lore. And the stripling scarcely out of his *teens* is nowise slow to catch up the same text, and make it recoil with an *ad hominem* application upon its authors. The giant learning of the professor is too heavy an armour for the youthful David of our seminaries. He leaves the spear and the shield for the Goliaths of the Philistines, and burns to go forth with his pebbles and his sling, and fight the battles of the Lord. He echoes the words that his seniors have taught him, that learning may serve to busy the faculties of the shrivelled and cloistered monk, but is rather a clog than a help to the energies of "practical talent," which are to achieve the glorious victories of this transcendental era. And the spirit spreads from the seminary to the pulpit and the press, until all the pulpits and journals of the land become so many *foci* for radiating the beams of this new-born intelligence. The people, of course, play back the same game, denounce the preacher as "behind his age" who shall give them one thought above the level of their own infinitely expanded superficies, and become irresistibly charmed with the scintillating genius that can amuse them with the sentimental lullabys of literature, excite them with thrilling appeals in religion, and relieve their mental monotony with an everlasting infusion of tittle tattle in both. Time was, when a *practical* sermon meant a sermon which should set forth the every day duties of life, show their connexion with right reason and Scripture, and enforce them on the conscience of the renewed mind by the gravest considerations. But now a practical sermon is neither more nor less than an appeal to the feelings, and that sermon is the most *practical* which is least laden with truth and good sense. This is a *practical* age, and calls for *practical* talents, and of course *practical* sermons are all the fashion. But mark how the people outstrip their teachers in "the march of intellect." No other truth is deemed of importance except such as has an immediate bearing on practice, and all this truth is supposed to be known. Hence the people can brook nothing in the shape of manly argument or sound exposition of doctrine, but are content year in and year out with sermons which open with stale repetitions of common places, and then shoot forth into animated appeals which are designed to enlist the feelings in *action*. And even this slender freightage of truth appears sometimes to be introduced by the preacher to save him from the charge of being a Methodist exhorter, and is generally regarded by the people as a temporary scaffolding from which they may wing their impatient flight into the regions of air and nothing.

Here, certainly, is a woful pushing out of practice, to the great disparagement and the threatened exclusion of truth. There is another point of view in which the same characteristic feature is exhibited. We

verily believe that the lazy but restless Athenians, to whom St. Paul preached, were patterns of patient thought compared with a large mass of active Christians in the American Church, in this age of surpassing light and knowledge. From Maine to Georgia the reiterated cry of the religious world is, *What news? what news?* The *doings* of the Great Societies; the *doings* at the great revivals; the *doings* on every petty occasion, and in every nook and corner of the land; the *tellings* of missionary efforts, which have had hardly enough of *doings* to keep alive the interest which sustains them; these are the perpetual blasts that are blown by the religious trumpet of the day. We are absolutely buried beneath the mass of lava that is forever streaming from the thousand volcanoes of religious intelligence. The land is inundated with what are termed with felicitous incongruity, *religious newspapers*, and these papers are surfeited with speeches and *doings*, and all the *twaddle* of the religious world. Now, if we believed that in this onward march *truth* kept equal pace with *practice*; that all these efforts in action were accompanied with corresponding powers of thought; that the trophies of active benevolence were in a fair way to be sustained by a commensurate platform of sound, theological knowledge, we might live—as do many of our more *practical* cotemporaries—in a perpetual effervescence of delight. But we know, and all the world may see and know, that the reverse of this is the case. The spirit of action rages while the spirit of thought slumbers. The age is as eminently superficial in the attainments of knowledge or truth, as it is *practical* in the application of it. The man that has two ideas in his head, has a stock that will last him his lifetime. Ever and anon he may take a fragment of each, hammer it out over the superficies of a sheet of foolscap, or dilute it with the rhapsody of an hour, and forthwith establish his reputation as a fine writer or a “powerful” preacher. Verily it is a “*practical*” age, but we sadly fear that men are *doing* so much as to leave them no time for *thinking* or *learning*. We fear that *practice* is pushed forward to the detriment of *truth*.

To our minds, not the least painful aspect of this state of things is found in its unpropitious influence on the female character. It ought to be the concentrated aim of all the efforts of Christian energy to elevate the character of woman, by encouraging her to withdraw her mind from the dissipations of the world, turn it in upon itself, task her powers of reflection, qualify herself to impart knowledge, evolve talent, administer discipline, and discharge all the delicate responsibilities involved in the enlightened education of the young; and, under the benign spirit of the Gospel, to gladden and dignify the retirement of domestic life by the graces of mental culture. In this way the Gospel of Christ would afford an efficacious antidote to one of the most alarming features of a thought-loathing, money-loving community. But we may say, without fear of contradiction, that the ruling spirit of the benevolent operations of the day is the reverse of this; so far the reverse, that its stream of influence, though rising from a different source, and passing through a different section, in the end mingles its waters with those barbarous elements of a civilized age, which have resolved female education into the acquisition of accomplishments, and made its object to consist in the allurement of a husband, instead of the mental discipline of children. True, the religious world eulogizes the powers of woman,

and demands her influence. But for what do they demand her influence, and how do they rate her powers? Why, they would make her conspicuous in the public "agencies" of the day; they would send her abroad from house to house for the collection of money; they would task her "powers" to the sublime work of getting up a "Fair," and solicit her "influence" to advance its sales by her charms; they would turn the current of her feelings into the romance of religion, and bound her aspirations by its Quixotism; they would have her form Temperance Societies, and Moral Reform Societies, and follow in the wake of every new association that sails on its voyage of experiment; they would dwarf and fritter away every energy of her soul, in the busy restlessness of a petty and officious activity; they would banish her from the home of her loveliness and dignity, to the spheres of religious dissipation and parade; from the inner temple of domestic retirement and quiet usefulness to the Gentile courts of profanation and turmoil." \*

\* "The country has been deluged with superficial preachers and fanatical "measures." Conversion, aye, and instantaneous conversion, has been the sole order of the day, and on this principle "revivals," to use the current misnomer, have been every where got up, and the Church has been filled with immature converts. The result—the only which we are now concerned to notice—has been to bring the ministerial, and especially the pastoral character into disrepute; for the people are apt to think, that the minister who has successfully delivered his message in one place, had better withdraw to another, and leave to a new minister the task of exhibiting to them the same truths in a new light, or to Deacon A., B. and C. the less important duty of nourishing, by the fervid exercises of their various gifts, the spirit which the minister has excited." \* \* "To make an appeal to the feelings, (says Coleridge) without a previous impression on the reason, is fanaticism. The feelings, however, are the proximate springs of action; and whoever wishes to impel forward the spirit of action, must administer stimulants to the feelings. Hence, where there is a systematic severance of *truth* and *practice*, where the importance of sound and enlarged theological learning is scouted, and the multitude are perpetually hurried forward under full sail, and with little or no ballast on the voyage of "*practical*" achievements, it is to be expected that there should be an abundance of appeal to the feelings without an adequate corresponding impression on the reason, in other words an abundance of fanaticism. And who needs to be told, that this result of our most practical age has been fully realized?" \* \* "To develop the causes of the undue prominence of which we have spoken, of the *practical* over the *reflective* spirit, would form a rich chapter in a philosophical history of the religion of our age and country. The vast resources of our country, bringing talent prematurely into active life; the narrow-minded perversions of the distinctive doctrines of the Gospel; the influence of modern science in erecting a false and superstitious standard of learning; the political state of Great Britain and Europe, which has given an anti-republican stamp to all that is most sound and stable in theology; the benevolent associations which have aimed exclusively at the evolution of *practical* energies, without affording any check or balance for quickening the mind in the study of truth; the spirit of trade which has eaten into the very vitals of the country; these and many other causes, some of

which have been productive of much collateral good, have combined to beget a disrelish for theological science, and to make *immediate effect* the measure of usefulness."

#### ORIGIN OF PROTESTANT MISSIONS TO THE HEATHEN.

From the New-York Observer.

Rev. Dr. Dealtry, Chancellor of the Diocese of Winchester, (Eng.) in a charge delivered at the visitation in Hampshire, a few months since, gives the following account of the first combined movement in England, (and we suppose we may add in Protestant Christendom) for the conversion of the heathen.

"At the period of the Reformation, the great men, who, by God's blessing, purified the Church of England from those errors and superstitions with which, in the course of ages, Popery had but too effectually corrupted it, had no leisure to think of foreign missions, nor any means to conduct them. The establishment of the truth, and the free use of the Gospel, in this country, were not accomplished without calling for all their energies, and, in many cases, not without the sacrifice of their lives.

"Neither can we be much surprised if we hear little, for a considerable time, of any general efforts for the conversion of heathens. The earliest mention which I find of a combined movement of this description, is the 'Ordinance of Parliament,' dated 'July 18, 1649.' By this Ordinance, a 'corporation was to be created in perpetual succession, to be called by the name of the Protestant Society for the Propagation of the Gospel in New-England.' The Parliament had, doubtless, been stimulated in this work of Christian benevolence, by the exemplary labours and success of John Eliot, commonly called the apostle of the Indians; and of his pious coadjutors. With the sums thus collected, lands were purchased, to the value of between five and six hundred pounds a year, and settled in a corporation of citizens of London. Upon the restoration of Charles the Second, the corporation to which this estate was intrusted, 'being dead in law, Colonel Bedingfield, a Papist, who had sold an estimate of £322 per annum, which had been settled for the uses of it, re-possest himself of it, and at the same time refused to pay back the money which he had received for it.' Mr. Boyle having 'used his interest with Lord Chancellor Clarendon, to prevent this act of injustice, and the corporation being revived in 1661, by an express charter, he was made governor of it; and the estate which had been detained by Bedingfield, was restored to the corporation by the Chancellor's decree.'

"To this institution, North-America was chiefly indebted for the means of publishing, and that within four years after its establishment, the translation of the Scriptures; by Eliot, into the Indian language:— 'The only Bible,' says Millar, 'that was ever printed in America since the creation of the world.'

"But though we are not to speak of this institution, as either embracing very extensive objects, or as calling forth general exertions; yet is it gratifying to observe in it the evidence of a desire on the part of some distinguished individuals to promote the knowledge of the Gospel; and to a Churchman it must also be a matter of satisfaction to see how



intimately it was associated with the Church of England, just raised from her degradation. To that Church belonged the honored name of Robert Boyle, the first President of the Society; and well may he be ranked among the noblest of her sons."

It must, indeed, be gratifying to Churchmen, to see how intimately the first Protestant Society for sending the gospel to the heathen is associated with the Church of England; and to the New-Englanders it must also be gratifying to see a clergyman of the English Church not unwilling to acknowledge, that England was stimulated to this work of Christian benevolence, and induced to engage in it, by the holy zeal and self-denial of their Puritan fathers.

#### ENTHUSIASM.

*Messrs. Editors.*—I send you the following extract, from the Rev. Dr. PARR, taken from a note on Fox's History of James II. B.

"The attic rallery of Addison, the caustic satire of Swift, the solid reasoning of Locke, the energetic eloquence of Barrow, the profound learning of Taylor, Pearson, Bentley, and Stillingfleet, the pious expositions of Christian fathers, the glowing expostulations of Prophets, the simple, sage, and solemn preaching of Apostles, would be of little or no avail, when, opposed to them, stand such as Whitfield, Wesley, Romaine, Haweis, Hawker, Rowland Hill, Bunyan the tinker, Bochman the shoe maker, and other nameless rhapsodists, whose words, however understood and admired they may be, in some of our conventicles, are not so well adapted to pulpits of the Church of England. Men who actually do hold language not only the most insulting to a learned priesthood, but the most inflammatory to illiterate hearers? In a printed paper, and with the signature of their names, have not twelve of these officious missionaries boasted of having lately introduced the Gospel in the neighborhood of a city where, according to the import of their words, and the conceptions of their followers, Heathenism, Mahometanism, or Judaism, or rank Deism, may have been heard, but the Gospel has not, for centuries upon centuries, either in parochial Churches or a Cathedral?"

Not very long ago, nor very far from the place where I have resided, for more than twenty-three years, and where, to say nothing of well-meant, and, perhaps, well-chosen advice conveyed by sermons, the service of our Common Prayer Book—a service, established by the national laws, endeared to us by long use, prepared at first by Protestant reformers, and some of them Protestant martyrs, improved by subsequent revisions from learned prelates and dignitaries, selected in many parts from the offices of Christian churches, and the works of Christian Fathers, written almost every where in a clear and most impressive style, replete with instruction to the young and the old, the rich and the poor, the prosperous and the unfortunate, the virtuous and the wicked, and in addition to all those excellencies of human composition, containing large portions of Scripture in the Psalms, Lessons, Epistles, and Gospels;—yes, in that very sanctuary where this very service is generally performed, with due exactness, and I would add, seriousness, one of our evangelical preachers talked of himself as introducing to his dearly beloved hearers a stranger, Jesus Christ.



But surely, dear sir, there is no real evil, no unseemly appearance of evil, no dimness in that goodly aspect, which a Christian Church, favoured by the laws ought to wear in the sight of the Christian world, when separating the strength from the weakness of human reason, we call in profane learning to our aid, in the study of sacred, or, when we blend the principles of morality, and occasionally even the words of wise and virtuous sages, with the simple and hallowed language of holy writ—or, when we insist upon the love of our neighbours, as a sure criterion of sincerity and proficiency in the love of our maker—or, when we investigate the evidence which natural religion supplies for the probability of a future state, and at the same time distinguishing between that evidence, and the animating prospects which revelation opens to us, we hold up to the admiration and the gratitude of mankind, the doctrine of eternal life, as especially and solely unmerited and covenanted. If this be heathenism, where are the well-educated or the unlearned to look for Christianity? No, I am sure in these new lights, which we cannot follow without maintaining, that for many revolving ages, and amidst the acknowledged progress of society in art, science and civilization, yet, in concerns far weightier, the clergy and laity have been doomed to wander in utter darkness, mutually deceiving and deceived, mutually corrupting and corrupted—not in quarters where pharisaical ambition may be lurking; and pharisaical pride has already stalked forth in open day; not among the rapturous panegyrists of faith and grace, exclusively understood, and exclusively, forsooth, experienced by themselves—not among the insidious or contemptuous revilers of good works, which, being “written by the law on our hearts,” and carrying with them the witness of our consciences,” are recommended by us—the unenlightened and unregenerate, as indispensable conditions of salvation to all true believers, and all moral agents. That the majority of Christians in every church, and almost every sect, have not yet been called to the knowledge of any “saving truth;” and that a few only have been chosen to partake of it, is a position not very likely, I think, to support the spirits of those who have embraced what we call the Gospel, or to check the triumphs of those who reject it. So, however, within the bosom of the established Church, do some men teach, and so, within, as well without the pale of it, do many believe.”

#### THE SABBATH.

The profanation of the Sabbath is, doubtless, one of the crying sins of this nation. The nation and the Church are both guilty in the sight of God. A few years ago, many Christians throughout our land, united in petitioning Congress for the repeal of those laws which require and authorize the profanation of the Sabbath, on the part of a large number of our citizens; and we were only laughed at for our religious zeal. And well we might be laughed at, seeing we allow and do the same thing without law, which we prayed Congress not to require us to do according to law. However wrong these laws may be in themselves, especially in a land claiming to be Christian—and however much every Christian may desire and labour (as it is his duty to do) to have them repealed, still the laws themselves compel no man to break the

Sabbath. He is still at liberty to obey God rather than man; and no plea for breaking the Sabbath, by conveying the mail, or assisting others in doing it, or attending at the post office, founded on the laws of the land, will be admitted as valid by him who commandeth all men—nations as well as individuals—to *remember the Sabbath day to keep it holy*. How ought the Sabbath to be sanctified? "The Sabbath ought to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." Though not scripture, we believe this to be a scripture answer. "All that day," does not mean the forenoon or the afternoon, or a few hours only. We are not permitted to rise later or go to bed earlier, or sleep during the day. The first has as many hours as any other day of the week, and we dare not shorten them. It is robbing God. "The whole of the time" ought not to be spent in *public*, nor the "whole" in *private*. Perhaps half the day is as much as a real Christian will find it profitable to spend in "the public exercises of God's worship," as a general thing. The practice of some of running from sun-up to bed-time, from meeting to meeting, deserves the severest condemnation. It is destructive of vital piety—ruinous to the soul. No time is given for private reading and meditation, and self-examination, communion with one's own heart and God. Much of the day ought to be spent in *closet exercises*. The growing Christian will find that his most delightful hours are those which are spent where no eye can see but the eye of Omniscience—no ear can hear but the ear that hears the young ravens when they cry.

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## POETRY.

From the Churchman.

### THE CHURCH.

Composed on being warned not to love the Church too well.—A fact.

Love thee too well, dear mother Church!

And can it ever be?

Love thee too well, my Saviour's bride,

For whom he stoop'd to earth, and died

In mortal agony?

Love thee too well, who, when these feet

Life's early pathways trod,

Hover'dst about my cradle bed,

And onward thence my soul hast led,

To seek the peace of God?

Love thee too well! it could not be;

For can I e'er repay,

The love which in thy bosom glow'd,

And blessings day by day bestow'd,

To light me on my way?

At yonder consecrated fount,

That love was first reveal'd;

There sheltered in thy tender arms,

My brow was lav'd with holy charms—

With Heaven's own signet seal'd.

Nor ended then thy watchful care,  
 But still thou led'st me on,  
 And bad'st me at the chancel bow,  
 And kneeling there, myself avow  
 God's steadfast champion.

And ever as the season comes,  
 My steps still there are led,  
 Where thou, with all a mother's care,  
 Dost for thy children's wants prepare  
 The heaven-descended bread.

Thou early taught'st my infant lips  
 Thy strains of prayer and praise,  
 And rais'dst my heart from earthly toys,  
 To look for higher, holier joys,  
 By thy celestial lays

And as the rolling year glides on,  
 With thee I duly hie,  
 To see my Lord at Bethlehem,  
 Or crown'd with thorny diadem,  
 On gloomy Cavalry;

Or view him in the garden tomb,  
 Secured by seal and stone;  
 Or mark him rend death's icy chain,  
 And rising upward, mount again  
 His everlasting throne.

Untaught by thy maternal love,  
 Where would this soul have been?  
 O'er schism's troubled billows tost,  
 Or 'chance, alas! forever lost  
 In the dark gulf of sin.

Then, can I love thee e'er too well,  
 Who so hast loved me?  
 No! let the moments of my life  
 With deep affection all be rife,  
 And tender love to thee.

Let all my powers, though weak and frail,  
 Be ever wholly thine;  
 Since not a gift which man can bring  
 Would be too rich an offering,  
 To proffer at thy shrine.

Keep me, O keep me, mother, then,  
 With thy exchanging love:  
 And when earth's final hour has come,  
 Conduct me to thy Masters home,  
 In brighter worlds above.

B. D. W.

Cambridge, September 24, 1834.

## RELIGIOUS INTELLIGENCE.

*Missionary Lecture.*—The nineteenth was delivered at St. Philip's Temporary Church, on the first Thursday in August, and the amount collected was \$37 76.

GEN. MESS.—VOL. III.

**Clerical Changes.**—The Reverend JAMES A. M'KENNEY has been regularly received from the Diocese of Maryland into that of South-Carolina; and, as a Presbyter of this Diocese, has been elected to, and has accepted, the charge of St. John's Parish, Colleton; made vacant by the resignation of the Rev. Thomas H. Taylor.

The Reverend M. A. PERRY has been regularly received from the Diocese of South-Carolina, into that of New-York; and is now a Presbyter of that Diocese.

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**Episcopal Female, Bible, Prayer-Book and Tract Society, of Charleston.**—The 8th Annual Report, made at the Anniversary, June 9, 1835, is an interesting and encouraging document. It has these statements: "The number of Bibles and Testaments, distributed during the past year, has been 212; the number of Prayer-Books, 195; the number of Tracts, 19,805. Of this number, payment has been received for 24 Bibles and Testaments, 33 Prayer-Books, and Tracts to the amount of \$21,56½: the distribution of the residue has been gratuitous. This somewhat exceeds the entire distribution of the year previous, but we would note that the number for which payment has been received is less. And we would urge it upon the distributors in all cases, where they properly may, to receive something in the way of return for the Bibles and Testaments and Prayer-books distributed, and this not for the benefit of the funds merely, but from the conviction derived from experience, that a book which has been purchased is more apt to be valued than one which has been gratuitously received. It affords pleasure to state, that the number of Annual Subscribers has been increased by 11; 27 having been added and 16 lost; 12 by withdrawals, and 4 by death. The entire number at present is 172." The receipts for the year amounted to \$239, all of which was expended, except about \$5.

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**Maryland.**—At the Convention held in the city of Washington, May 27-29, there were present, the Bishop, 48 clergymen, and 43 of the Laity: 16 of the Clergy were absent. The Convention, in a body, waited on the President of the United States. A vote of acknowledgment was passed to Mr. Gadsby, for "the polite accommodation, proffered as kindly as liberally, to the members of this Convention."

Several Canons were passed, suggesting the appointment of lay readers in vacant parishes—excluding infirm Clergymen from the Convention, unless they produce a certificate that their state of health unfits them for the active duties of the ministry—declaring it the duty of communicants and heads of families to have family worship; and members, generally, to provide religious instruction for their children, to abstain from the theatre and race-ground, and to be amenable to trial for immoral and irreligious conduct. The "pastoral letter" of the Bishop is full of admirable reflections and counsels to both Laity and Clergy.

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**North-Carolina.**—The 19th annual Diocesan Convention was held June 3-8: present, 14 of the Clergy, and 12 of the Laity. The Bishop, owing to ill health, was absent in Europe. There are in this Diocese,

a Bishop, 16 Presbyters, 4 Deacons, and 5 candidates for orders. The Bishop, in his letter says: "A General Missionary for the Diocese has been appointed:" (is not such a measure worthy of imitation in many other dioceses?), and as to the Episcopal School as follows: "This Institution is engaging a share of public attention, and is resorted to with an eagerness which clearly evinces its high importance, and forcibly inculcates the duty of every friend of Christian education and the Church, in regard to its support. To ensure an interest in its welfare, in some degree commensurate with its merits, the Convention should leave nothing undone, which may be necessary to spread before the Church, a full, distinct and accurate history of its operations." In the report on the state of the Church, it is stated that notwithstanding the losses by emigration there has been an increase of 70 communicants, making the present number 1,150; and that "the Episcopal School, at first regarded as an experiment, bids fair to equal the most sanguine expectations. A little more aid from the liberal Churchmen of the Diocese, will secure for them and future generations, one of the best of literary and religious schools. The Bible, Prayer-Book, Tract and Missionary Society is in a state most deeply to be lamented. Its financial concerns have been, it is believed, well and prudently managed; but the increasing demand for Missionary services, and the failure of the sources by which its treasury is to be supplied, threaten it with insolvency. It is truly lamentable, that an Institution so vitally essential to the prosperity of the Diocese should be obliged to maintain a weak and precarious existence, and be menaced with the necessity of cutting short its operations. Such, however, must inevitably be its fate, unless something be done to awaken the interest of the Episcopalians of the State."

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*Rhode Island.*—The 45th annual Diocesan Convention was held June 9th and 10th; present, 15 (being all entitled to seats) of the Clergy and 31 of the Laity. There are in this Diocese 15 Presbyters and 2 Deacons. The following resolution was postponed, "That at the meeting of the next annual State Convention, said Convention organize in conformity to the usages of the Legislature of this State. The clerical delegates to assemble in the Senate Chamber, at East-Greenwich, the Bishop, ex-officio, President thereof, and in his absence the senior member present to preside. The Lay Delegates to assemble in the Representatives' Chamber, and organize by choosing Speaker and Clerk." The parochial reports are much more hortatory than didactic. It appears from one of them that the holy communion was administered to a boy eight years old, who was baptized just before, on his "own confession of faith." The Church of England, it is believed, do not regard the young as adults, until they are at or about 14 years of age, and, of course, when under that age, the office for "infant baptism," is used, and the Lord's Supper not allowed to them.

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*Kentucky.*—The 7th Diocesan Convention was held June 11th to 13th; present, 4 of the Clergy and 2 of the Laity, representing 2 parishes. The Bishop was absent, in the Northern States, where he had been sometime soliciting aid for the Diocesan Theological Seminary.

In his letter he says, respecting the coloured population, "None can be more fully sensible than I am of the great difficulty of approaching them with the blessings which the Church has it in her power to bestow upon them. Strangers to her services, and almost equally so to the spirit which actuates her clergy, with difficulty can they be brought to listen to the truth at our lips, or to receive the richest blessings at our hands. But does this exonerate us from reiterated attempts, as long as hope shall last, to bless them, even against their will? If their estrangement or unfriendliness is a good reason why our hearts should not yearn over them in Christian compassion, why then are missionaries sent to the reluctant heathen, or why did the Son of God come unto his own, when he knew full well that they would not receive him? No such aversion, but what can be overcome by uniform Christian kindness, by perseverance in efforts for their good, which prejudice itself must know to be disinterested." Parochial Reports were received from 5 Ministers. The whole number of Clergymen are 1 Bishop and 12 Presbyters.

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**Massachusetts.**—The 45th annual Diocesan Convention was held June 17th and 18th; present, the Bishop, 17 of the Clergy, and 29 of the Laity. No mention is made of the annual address of the Diocesan required by the 51st Canon, section 2. In the report from Marblehead we read, "during Passion week the Church was opened every morning at 5 o'clock, for prayer and exposition of the Epistle and Gospel for the day." Did this service supersede family worship in any one or more of the houses of those who attended? If so we should question whether a preference was due to the *substitute*, for the good old custom. In the report from Ashfield we read "The Church here furnishes the means of Grace to a part of the community, who are driven from their accustomed places of public worship, by the intolerance and restlessness of the times!" A committee was appointed to take into consideration the expediency of establishing a Theological Seminary. Is the *General Seminary* too far off for the Massachusetts candidates, or are they so numerous as to warrant the expense of another Seminary? If each Diocese has its own Seminary, will not much endowment and many Clergymen be diverted from the existing pressing claims of vacant Churches and Missionary stations? In the list of Clergymen are two names said to belong to South-Carolina; unless they intend to return, ought they not to be transferred to the Diocese of Massachusetts?

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**Ohio.**—The annual Diocesan Convention was held June 26; present, 6 of the Clergy and 12 of the Laity. A resolution expressive of "great pleasure" on account of Bishop Chase's call to preside over Illinois, and of prayer for a blessing on his services was passed. It appears that meetings with "extempore prayer" were held at 6 A. M., and at night. Why might not a service, conformed to the "prayer-book," have been held at the same hours and place? "While at the altar short exhortations were made to the communicants by three ministers." This measure was evidently in imitation of the Presbyterians, but whether the rubric, which tells the minister what he is to say to the recipient, admits of this latitude is another question.

*The Episcopal School of North-Carolina.*—The report of the Examining Committee (June), is very encouraging. There are now 106 pupils, (six of them from South-Carolina) under a Rector and four assistants. While all the advantages of the best Schools for *intellectual* improvement are to be had here, moral and religious training is specially regarded. The Rector remarks, "The moral improvement of the Pupils generally is great; their principles of conduct are daily becoming more fixed and distinct, and the influences of Christian instruction more operative upon them. At the close of the last session, I felt myself obliged to report to the Committee the names of several who had persevered in idleness, disobedience, and general neglect of duty. Of that number all have sensibly improved, many, very much, and some entirely reformed, and become as distinguished now for their good qualities and good conduct, as they were before for the reverse in both. A fact no less satisfactory is, that the list of those entitled to unqualified commendation, has not lost a single individual from its number, but, on the other hand, has been more than doubled." \* \* "Many who began their course with a display of turbulence, idleness and self-will, closed the session in habits of quiet, industry and docility. We take every occasion to impress upon this little community, that we make it our first and highest aim, and regard it as our most sacred obligation to bring them under the influence of Christian principles, and thereby secure to them pure morals, orderly habits and gentlemanly manners." \* \* "The first Bible class was examined on Genesis and Exodus, and through seven Centuries of Mason's Compend of Ecclesiastical History. The second, on St. Luke's Gospel, the Acts of the Apostles, and Ancient Geography connected therewith: the third, on Matthew and Mark, together with Ancient Geography. The first, second and third Catechism classes, on the Church Catechism No. 3; the fourth and fifth classes on Catechism No. 2, and the sixth on the Church Catechism. These classes comprehend all the pupils of the School, each one of whom is required, on every alternate week day, and on Sunday, to pursue his Religious studies, and to attend Divine Worship at the Episcopal Church twice on Sunday."

*Sunday Reformation.*—The bargemen on the Mersey and Irwell canal, had long sought, by petition to their employers, to obtain a cessation of their labors on the Lord's day. They did at length obtain it, and in token of their gratitude for the boon, they have presented a tea service of silver to their Superintendent, Mr. Linguard, "as a memorial of their esteem and gratitude for his sincere and earnest endeavours to promote their spiritual and eternal welfare." The Bridgewater canal men, having seen the success of the application made by the flatmen of the Mersey and Irwell, resolved to petition their employers for a similar indulgence. In their petition they used the following language—"that they trust they are not offending against their obligations to their masters on earth, when they humbly represent that they have a master in heaven, and that He has a claim upon them for a portion of their time, and their public homage in return for the mercies of creation, preservation and redemption. Submissive to that sentence which ordains, 'in the sweat of their faces they should eat their bread,' they cannot but bethink themselves at times of that mercy which had



provided a day when man shall rest from all manner of work, the beast from his burden and the servant from his toil : and there arises in our breasts (oh! that it may not be too late) a serious reflection, which painfully tells them that there has been no rest for them." They added, "conscious of their fallen nature and their frail condition—subject to many painful domestic trials, and ever near to that eternity which is to consign them to endless happiness or woe, your poor petitioners do deeply feel the need of all the light, the power, and the consolations of religion dispensed on the Sabbath, and would earnestly plead with their employers for the extension of their compassion to their immortal but neglected souls, in granting to them and their families the rest, the instruction, and all the mercy of that blessed and divine institution."—*Report of the Society for Observance of the Lord's Day, (Eng.)*

*The rest of the Sabbath.*—Our experience may be taken for something—for a newspaper editor's life is no life of idleness ; and we hold it to be an incontrovertible fact, that no man ever suffered in his health by the hardest conscientious labour *during six days of the week*. But we will add, for the instruction of the young and studious, to whom we particularly address this remark, that during many years' observation of intellectual labourers *we never knew a man to work seven days in the week, who did not kill himself or kill his mind*. We request our young friends to make inquiry upon this point. We will not give pain to surviving friends by pointing to some of the latter victims of seven days' labour : it is more gratifying to refer to the multitude of instances in our biographical records, of life preserved, and mind preserved, amongst those who have respected the Sabbath ordinance. We believe that the dull English Sunday, as it is called by those too idle to know that the mere cessation of labour is enjoyment, and too careless to feel that religious worship invigorates body and mind—the dull English Sunday as it is stigmatized by fribbles and by fools, is in our judgment, the principal cause of the superior health and longevity of the English people. Now this, we own, is our ground of reliance under the care of Providence, as to the health of the Prime Minister. He works hard, no doubt, during six days of the week, but he resigns Sunday to its own duties. Instead of holding Sunday Cabinets regularly, like his immediate predecessors, he has never held a Sunday Cabinet since he came to office ; on the contrary, every Sunday finds him on his knees, at public worship, with his family about him. This is no extraordinary merit in a Christian country, whatever it may be in a Prime Minister ; and it is not as a plea of merit we use it ; but as a proof that Sir Robert Peel does not work seven days in a week, which, to us, is full assurance that his work will not impair his health.—*London Standard*.

*Enough to do every where.*—It is not a very uncommon thing to hear persons lamenting the want of opportunity for usefulness ; but no one who is willing to be useful need be idle for want of work. Napoleon, when exiled to Elba, was still the same, as when planning and executing his vast projects on the throne of France. He had hardly touched the soil of Elba, before he had planned improvements, or alteration and innovations at least, which, had they been carried into execution with the means he possessed, would have, perhaps, taken his life to ex-

ecute. So was Paul ever active—whether in the jail at Philippi, or while waiting for his companions at Athens, or in confinement at Rome. Such spirits will make known their presence by the influence which every where surrounds them. *The man who thinks his sphere too narrow to demand efforts or to admit of usefulness, ought to examine thoroughly into the state of his heart.*—*London Home Missionary Magazine.*

*Seasonable suggestions.*—In the narrative of the Presbyterian Church of the United States, May, 1835, we read: "What in these days of excitement and innovation, can so effectually secure the mind from the influence of a zeal without knowledge, and furnish the ground work of a consistent and intelligent piety, as a faithful inculcation of our excellent Catechisms." "The profanation of the Sabbath—one of the most glaring sins of the land—a fact not only painful but alarming. What method can be adopted to guard this institution from desecration? The scrupulous example of our ministers and Church members."

*Extempore Prayer.*—"The Convention was called to order, and a Clergyman ascended the pulpit and made a long prayer. It was the first real, *bonâ fide* thick and thin Jackson-Van Buren (political) prayer I have ever heard. Some members winked at each other at its conclusion, and remarked that they had nothing left to do, the parson had settled the whole business for them."—*Baltimore Patriot.*

*A sign of the times.*—The Trustees of Dartmouth College, believing that the moral sentiments of the community called for a correction of the evils growing out of the system of College distinctions, have determined to rely no longer upon any excitement to virtuous conduct, or diligence in study, but the simple authority of law, and force of religious principles; without applying the questionable motive of personal pre-eminence. They judge that the test of a rigorous annual examination, so protracted that every student shall pass under the scrutiny of the Faculty and an intelligent committee, together with the privilege of exhibiting, at Commencement, the results of general culture in the several departments, will be a more worthy and effectual incentive, and incomparably more moral and safe, than the hope of outstripping a competitor, or of a high appointment. In this view they give to every student, of good character and regular standing, an opportunity to show the results of his study and instruction, when he receives the honor of a degree. Kenyon College has for years acted on this principle, and, as we think, with the happiest results.—*Gambier Observer.*

*Instructive fact.*—A clergyman writes: "A lady informed me that she had become pious among the Baptists, among which denomination she numbered many of her warmest and best friends; that on one or two occasions she had heard an Episcopal clergyman preach (the Rev. Mr. —, a gentleman in the service of the Missionary Society of this Diocese) and that, without any other means of information, she had become a decided *Episcopalian* from reading her *Bible*; that she had observed in some of the Epistles of Paul, an injunction that they

should be read in all the Churches, which command she was aware was obeyed uniformly and systematically, by our Church alone.

Again, she mentioned that she had observed in these same Epistles, and in the Acts of the Apostles, many expressions which convinced her that in the days of the Apostles three orders existed in the ministry, to one of which was given exclusively the power of commissioning others to preach the Gospel; and what she discovered to have been the practice in those pure days of the Church, she very naturally concluded ought still to obtain; and hence her sincere attachment to our ministry and her impression that none not Episcopally ordained, have valid orders."—*Churchman*.

### EPISCOPAL ACTS.

#### ORDINATIONS.

*By the Right Rev. Dr. Stone, Bishop of Maryland.*—In St. John's Church, Broad Creek Parish, on Sunday, July 12th, 1835, the Rev. John Woart, Deacon, was admitted into the Holy Order of Priests.

*By the Right Rev. Dr. Moore, Bishop of Virginia.*—On Tuesday July 23th, in St. John's Church, Richmond, the Rev. Samuel J. Johnson, Deacon, was admitted into the Holy Order of Priests.

*By the Right Rev. Dr. B. T. Onderdonk, Bishop of New-York.*—On Sunday, July 12th, 1835, Messrs. W. Hackley, and Wm. Morris, were admitted into the Holy Order of Deacons.

*By the Right Rev. Dr. Brownell, Bishop of Connecticut.*—On Thursday, July 2d, in St. John's Church, New-Milford, Mr. William Watson was admitted into the Holy Order of Deacons.

*By the Right Rev. Dr. Griswold Bishop of the Eastern Diocese.*—On Sunday, July 19th, in Trinity Church, Boston, Messrs. Samuel M. Emery, Abraham Kauffman, and Horatio Southgate, were admitted into the Holy Order of Deacons. And, on Friday, July 24th, in St. Paul's Church, North-Providence, Mr. Peter R. Minard, and Mr. Newman, (formerly a Baptist Clergyman) were admitted into the Holy Order of Deacons. And, on the same day, in Grace Church, Providence, Messrs. Henry M. Davis, and Henry Waterman, were admitted into the Holy Order of Deacons. And, on Wednesday, in St. Matthew's Church, South-Boston, the Rev. Horace L. Conolly, Deacon, was admitted to the Holy Order of Priests.

### CALENDAR FOR SEPTEMBER.

6. 12th Sunday after Trinity.  
13. 13th Sunday after Trinity.  
16.  
18. } *Ember Days.*  
19. }

20. 14th Sunday after Trinity.  
21. St. Matthew.  
27. 15th Sunday after Trinity.  
29. St. Michael and All-Angels.